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⇒BOOK NOTICES.←

SHEARER'S BIBLE COURSE SYLLABUS.*

One can only admire the purpose and plan of this series. In the Southwestern Presbyterian University, the study of the English Bible is compulsory. The author gives us a plan of study which is the result of fourteen years' teaching of the English Bible. His aim is to acquaint the student with Bible material. He says most truly, "Time spent on books about the Bible at this (the first) stage only take away so much of the student's time from the text of Scripture." The only serious difficulty which would present itself in carrying out the plan here presented seems to us to be that the student may thus get a knowledge of "facts," but not of the relation of these facts to each other, their philosophy. To be sure, this difficulty might, and doubtless is, overcome by the professor's lectures which supplement the syllabus. The Southwestern Presbyterian University has good reason to congratulate herself that she has taken this advanced position in the matter of Bible study, and that she has so able a professor to conduct this important department.

CHRIST AND THE JEWISH LAW.†

In these days much attention is given to the ethics of Christ. The Sermon on the Mount is receiving a new emphasis in books, in religious periodicals and weeklies, in papers before ministerial gatherings, in sermons. This is not due to anything short of a spirit of the times which asserts itself in every sphere of investigation. Under the influence of this prevalent tendency, thinkers upon biblical subjects are swinging loose from the old deductive theorizing which in its day served a purpose not to be underestimated. They are giving their minds to verities of flesh and blood. The historic Christ, as he lived in word and deed, is the central subject of religious meditation, rather than any mere idealization. The book before us is a worthy embodiment of this spirit of the times. It is an answer to the question, When on earth, what views did Christ hold and teach regarding the Jewish law? Is not this the only feature of vital importance in pentateuchal criticism? But is the author right when he says, "It matters little to Christian theology, at what time the Old Covenant passed into the form of the Levitical code. Nothing would be lost if the advanced critical hypothesis were proved, and little or nothing gained"?

Here is something good concerning the value of Old Testament Theology. In an appreciative criticism of *Ecce Homo* we read, "The author of *Ecce Homo* is imperfectly acquainted with Biblical theology; Homer, Plato, Göthe, all are at his command, but, from the Old Testament, hardly anything except a somewhat apocryphal Moses and Abraham of his own construction. Had he known the Old Testament religion, he could hardly so have misread that of the New Testament."

* BIBLE COURSE SYLLABUS. Prepared by Rev. J. B. Shearer, D. D., Professor of Biblical Instruction, Southwestern Presbyterian University, Clarksville, Tenn. Three volumes, pp. 76, 78, 100. Price per set, \$1.50. Published by the author.

† CHRIST AND THE JEWISH LAW. By Robert Mackintosh, B. D. London: Hodder & Stoughton, 27 Paternoster Row. 8vo, pp. x, 302. Price, 6s.